

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IX.

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No. 4.

 The following notice should have appeared in our last number, bearing as it does on the editorial responsibility of the Spirit of Missions for the last and present month, and probably for some months to come:—

*“Meeting of the Domestic Committee,
February 5th, 1844.*

“At the request of the Secretary and General Agent, and with the approval of the Committee, the Rev. Dr. McVICKAR has assumed the charge of his duties during his absence in the South and the exploration of the Indian Territory.”

Diocesan Annals.

Church in Pennsylvania.

I. ORIGIN.

It has been more than two hundred years since the first settlement of Pennsylvania. The first European settlers of the soil, of whom we have any historical account, were the Swedes. A colony of these arrived on the western shore of the Delaware as early as A. D. 1636. Coming from a country where nothing is more observable than the strict attention paid by all classes to the duties of religion, it was an important object with them to be provided with the Ministers of the Gospel. “As a religious people, they are presented to us in a most favorable light, and may well be held up as an example for the imitation of their numerous descendants, still occupying the soil so long ago inhabited by their ancestors. In coming to this new country, they brought with them the ministers of religion, to instruct them and their children in the knowledge of things divine. In the time of Menewe, there was a clergyman here of the name of Reorus Torkillus, who came,

perhaps, with the first colony, as he died in 1643, aged thirty-five years. The Rev. John Campanius came over in 1642. Lawrence Lock and Israel Holg came while Printz was Governor. A chaplain came with Governor Rising, and went home after the conquest by the Dutch. A clergyman also arrived in 1656, but did not remain long."* This was the origin of the Church in Pennsylvania, it having been nearly fifty years after the settlement of the State by the Swedes that Penn came over with his English colony. Those who came with Penn were chiefly Quakers; but the Swedes were Churchmen, and their ministers those who had received their authority to preach and to administer the sacraments from Bishops of the Apostolic succession. It is well understood that the Swedes have a valid Episcopacy, and that their designation as a *Lutheran* Church assimilates them, not to the Church *Government* which the great German Reformer adopted, but to the *doctrines* which he embraced. In laying aside *Romish errors* they retained *Apostolic Government*.

The first Governor of the Swedish Colony was Menewe, who, dying soon after his arrival, was succeeded by Hollendare, who returned, after eighteen months, to Sweden, and was followed in 1642 by Governor Printz. With him came as chaplain the Rev. John Campanius. Mr. Printz settled at Tinicum, about twelve miles below Philadelphia. He there built a church in 1646. This appears to have been the first Swedish church built in Pennsylvania. How long it was occupied we are not informed. It is, however, matter of record, that the materials of this church were used in 1700 in building the present Church of Gloria Dei.

As long as the Swedes were in possession of authority here, and lived under their own laws, there appears to have been frequent intercourse between them and the mother country; at least frequent for that time, when a voyage across the Atlantic was considered as formidable an undertaking as one to China is at the present day. But, when their colonial character ceased, and the Dutch, and afterwards the English, became masters of the soil, the intercourse between them and their friends at home was, in a short time, entirely interrupted, and they were left to get along in the best way they could. In matters relating to their temporal concerns, they stood in need of little assistance. But for a supply of clergymen they were entirely dependent on the mother country; and soon felt how much they were likely to suffer, in this respect, from the interruption that had taken place to the intercourse between them and their native land. For many years the Rev. Mr. Lock was the only clergyman they had. He preached in the lower parishes. The upper inhabitants had, by order of Government, erected a block-house at Wicaco, for defence against the Indians. As the distance to Tinicum rendered an attendance at public worship there very inconvenient, this block-house was converted into a church. To get a place of worship was easier than to find a clergyman to occupy it. They applied for this purpose to the Rev. Jacob Fabritius, of New York, who accepted a call to Wicaco, where he preached his first sermon on Trinity Sunday, in the year 1677.†

* Annals of the Swedes on the Delaware, by Rev. J. C. Clay, D. D.

† Mr. F. preached in the Dutch language, which the Swedes, from the intercourse they had had with that people, and the close affinity between the two languages, well understood."

Mr. Fabritius preached for the Swedes for a period of fourteen years, though for nine years of that time he was entirely blind. Being at last disabled from further services, through the infirmities of old age, the people were under serious apprehensions lest they should be left without a minister. To prevent so great an evil, they had, while Mr. F. was yet able to officiate, twice written to Sweden, representing their want of a pastor. These letters, it appears, were never received. Discouraged by this failure, they applied to the Lutheran Consistory at Amsterdam to procure for them a minister, by ordaining* and sending them some Swedish student of Theology who might happen to be in that city; or if no such person could be obtained, to correspond in their behalf with some Ecclesiastical body in Sweden. This letter was written in 1691.† They thus touchingly described what would be their destitute condition when Mr. Fabritius should no longer be able to officiate as their minister: "You will easily judge, venerable sirs, how forlorn will then be our situation! Like sheep without a shepherd, sick without a physician, we shall be exposed to many dangers. We therefore supplicate you, in consideration of this, and of our happy fellowship in the Lutheran communion, to provide us with a proper Swedish character, as we know that many students of various nations are at Amsterdam, waiting for promotion (ordination)." This application was unsuccessful. No preacher came, and the prospect became very dark and gloomy. The Rev. Mr. Lock had died in 1688, and Mr. Fabritius four or five years afterwards; so that they were now entirely without a clergyman. In this extremity, they resolved still to keep their churches open, and appointed two worthy and pious men to perform for them the office of lay-readers, who, besides the prayers and psalms, read homilies or sermons. The person who officiated in this capacity at Wicaco, was Mr. Andrew Benktsen, or Bankson; and at Christina (now Wilmington) they had Mr. Charles Christopher Springer.‡ * * * In this crisis of their affairs, while all was dark before them, He, "without whom not even a sparrow falleth to the ground," was preparing the way for the supply of their spiritual wants, and in a short time afforded them the deliverance which they had been seeking. About the time of which we are writing, a person of the name of Andrew Printz, a nephew, as he said, of Governor Printz, had come over in an English vessel to the Delaware, and being himself a Swede, had become acquainted with his countrymen here, by whom he had been cordially received. Meeting, on his return to Sweden, with John Thelin, Postmaster at Gottenburg, he mentioned to that gentleman his having met, across the Atlantic, with some of their countrymen, whose condition he represented

* So anxious were these people for the services of religion in some public form, that they were willing to dispense with Episcopal ordination rather than have their churches closed, and their children unbaptised.

† *Annals of the Swedes.*

‡ This Mr. Springer wrote the letter to Thelin presently to be noticed. He was a native Swede, and had come to America by a remarkable providence. He was in the family of the Swedish Ambassador at London. Going home one evening in a post-chaise, he was seized and carried on board of a merchant vessel in the Thames, bound to Virginia. He was there sold as a servant for five years. When free, he went to the Swedes, and by his capacity and virtue, acquired such influence as to be appointed justice of the peace, in the district of Christina. He was for many years a useful member of that Church.—*Annals, &c.*

as very comfortable in things temporal, but very forlorn and destitute in a spiritual point of view. This pious man was at once interested in their behalf, and he resolved to lay the case before the King, Charles XI. This led to the following letter, which was addressed by Mr. Thelin to the Swedes on the Delaware :—

“ HON. FRIENDS AND COUNTRYMEN,

“ The occasion that leads me to write to you is, that when last year I was at Stockholm, I met with one Andrew Printz, who, I found, had been in an English vessel to the West Indies. Upon my questioning him whether he had a prosperous voyage, he told me he had found there a good land, and had also met with some old Swedes in good prosperity, who had greatly rejoiced to see one from their native country, and had inquired who was now the reigning king of Sweden: and that you, good friends, had confidence in his Majesty, that if he were made acquainted with your want of ministers and godly books, he would provide for your necessities. When he had related such things to me, I took greatly, as did others, your condition to heart; and having good friends at his Majesty's Court, I related these things to an honorable lord, who again mentioned them to his Majesty. Whereupon his Majesty took therein a special and particular interest, and resolved that he would send unto you not only ministers, but also all sorts of godly books; and would willingly have used for an agent in accomplishing these purposes, the same man who had related these things. But the Lord knoweth what became of that man; for he could not be seen or heard of afterwards. Therefore, I now do take that boldness upon me, being acquainted with an elderly woman here, who says she has a brother living among you, Peter Gunnarson Rambo, through whom this letter may be received, that I may know from you the truth of what has been related, and in what way such ministers may be sent to you; desiring that you would let it be distinctly known of what it is you are in need.

“ The aforesaid person has told me, that you live comfortably, and in a loving manner one with another, and that you use the old Swedish way in every thing, which it has much pleased his Majesty to hear. And, surely, the great and special care which his Majesty taketh for you should rejoice our hearts; who, being in close friendship and alliance with his most excellent Majesty of England, your desires may be the more readily carried into effect. Indeed, this work doth certainly come and spring from the Almighty God, in whose hands are the hearts of kings, so that you may speedily send your answer, that it may be for your soul's health and happiness. And we desire to know the number of ministers and books which you desire to have; and also, how many you are in number, and how many churches you have. About eight or ten years ago, the Governor, William Penn, petitioned the Swedish Ambassador at London, for ministers and books for you; but for some cause or other, the request was not carried into effect. Be not negligent in the things which belong to your everlasting happiness; for you may certainly see that the Great God doth as soon help through friends that are humble, as through those that are great and powerful. I commend you to the holy protection of Almighty God, both in soul and body. I shall expect to hear from you

by the first opportunity that may offer, and remain your most [loving friend and servant,

JEAN THELIN.

“Gottenburg, 16th Nov. 1692.”

It would take too much space to copy the answer to this letter, which was dated May 31, 1693. It was copied by many persons in Sweden, and drew tears from the eyes of many who heard its contents. Upon its receipt in Sweden it was immediately laid before the King, who forthwith addressed a letter to the Archbishop of Upsal, directing him “carefully to select for the Swedish colony on the river Delaware, such good and learned pastors as they may desire to have; and that they be provided with a passage, and the necessary funds to defray their expenses.” He also directed him to send them bibles, prayer-books, catechisms, &c., &c.

It was not long before two worthy clergymen were found willing to undertake this mission. These were, the Rev. Andrew Rudman, and the Rev. Erie Burk. With these missionaries the Archbishop of Upsal sent to the Swedes on the Delaware, a letter, in which, among other things, he tells them, that these clergymen “will do their best to promote their spiritual welfare, by preaching God’s Word, as contained in the Old and New Testaments, teaching the Apostles’, Nicene, and Athanasian Creeds, &c.” After many tedious delays, and a long and stormy passage, the missionaries arrived in Elk river, in the Chesapeake bay, where they found some of their countrymen residing. These immediately sent word of the circumstance to the Swedes in Pennsylvania, who, going thither (a distance of about 70 miles), “received them with tears of joy, and conveyed them and their baggage to the Swedish settlement.” The Rev. Mr. Burk, in a letter to Sweden, thus describes their reception,—“Before we had been a day and a night on shore, the people flocked in great numbers to see us. They welcomed us with great joy, and would hardly believe we had arrived until they saw us. * * * On the 27th of June, we had a small meeting for prayer and thanksgiving at the lower congregation. On the 29th, we went up to Philadelphia, a clever little town, and waited on the Lieutenant-Governor, William Markham, who, when he saw our credentials, received us with great kindness. On the 30th of June, we visited the upper congregation at a place called Wicaco,* which is the nearest to Philadelphia, and where the Swedes have a church, in which we gave them an account of our voyage and objects. We did the same thing on the 2nd of July, to the lower congregation at Tranhook,† where they also have a church. On the 11th of July, I, their unworthy minister, clad in my surplice, delivered my first discourse to them in Jesus’ name, on the subject of the righteousness of the Pharisees (de justitia Pharisæorum.)”

The Rev. Mr. Rudman, who took the upper congregation, wrote about the same time to Sweden. We give a few extracts from his letter:—“The churches are old and in bad condition—wherefore, with God’s help, we are endeavouring to

* Where the log church stood, and the present Swedish church, built in 1700, now stands, which was then out of town.

† Near Christina.

build new ones. The lower one is at Christina; the upper at Wicaco, or Passyunk. The minister's garden and mansion-house are at the distance of four English miles from Philadelphia, a clever town, built by Quakers. The population is very thin and scattered, all along the river shore; so that some have sixteen miles to walk or ride to go to church. Nevertheless, they very regularly attend divine service on Sundays, &c. * * * In order to build our church, we are about to raise the sum of four hundred pounds sterling; but that will not be difficult, they are so very glad to have us among them; they look upon us as if we were angels from heaven. Of this they have assured me with many tears; and we may truly say, that there is no place in the world where a clergyman may be so happy, and so well-beloved, as in this country. * * * There are about twelve hundred persons that speak our language. There are also Welshmen, who speak their own mother tongue, besides Englishmen, Dutchmen, and some Frenchmen. Almost every one can read, at which we are much rejoiced. God be praised for his goodness, which has never yet been wanting to us. * * * There is plenty of work for us. Our congregations are scattered—our youth numerous, and but few that do not require instruction. We have schools and churches to build, &c., &c."

When Mr. Rudman came to Wicaco, he found an old church standing there, which had been erected in 1669. It was a log building, and had been used also as a block-house, or for defence against the Indians. This was considered as not worth repairing. It was, therefore, an important object with Mr. Rudman to have a new church. Mr. Burk had just completed a handsome brick church (1698), at Christina, or Wilmington, which is still standing. The one to be erected by Mr. Rudman, would have gone up at the same time, but the work was delayed from a difficulty in fixing the location for it. This was at last determined, and in the year 1700, Mr. R. had the satisfaction of seeing his church (the present venerable Gloria Dei) finished.

"Thus," writes Mr. Burk, in one of his letters to Sweden, "through God's blessing, we have completed the great work, and built two fine churches, superior to any built in this country; so that the English themselves, who now govern this province, and are beyond measure richer than we are, wonder at what we have done. It is but lately that Governor Nicholson, of Maryland, our great patron, and Governor Blackstone, of Virginia, with their suites, have come to this place, and visited our churches. * * * Our congregations more and more require our care and attention. My colleague and I do all in our power to have divine service performed here as in Sweden. We instruct the people in their catechism;—we travel from place to place, and from house to house;—in short, we do all in our power to fulfil the important duties that are imposed upon us."

[To be continued.]

Miscellaneous.

The failure of expected "copy," at the very moment of going to press, forces upon the acting editor a hasty preparation of supplementary matter. This explanation is due both to the writer and readers of the following imperfect outline of an argument which yet in its principles he cannot but deem sound and important.

Col. Coll., 1st April, 1844.

CHURCH MISSIONS IN NEW SETTLEMENTS.

How and in what form Church Missions are best advanced in New Settlements, is a problem now in the course of solution in other lands than our own, and we may doubtless gain some light to guide us from others' experience. Spiritually speaking, the spread of the Gospel is one and the same problem in whatever part of the 'world-field' it is carried on—the problem which the Church Catholic is ever carrying on, *has been*, from the great day of Pentecost—*will be*, till the greater day of judgment. Still, however, is it one ever modified by circumstances, and among these surely not the least are the circumstances of new settlements, a scattered population, deficient means of support, and a people uninstructed in, or hostile to, the great doctrines of the Church. To guide the Church in its solution under these circumstances, America both may and should look to the light of Christian experience in other lands and other Churches, and above all, to that Church and people through whom they are themselves linked on to the 'one Holy Catholic

Apostolic Church'—the Church of England. Her recent Church extension into her new Colonies is the same in principle doubtless, and certainly not unlike in circumstances, to our own Church extension into our newly settled States and Territories. As the parallel, therefore, thus fairly holds, it may be well worth our while to look at her action therein—examine into the principles on which her Missions are organized and carried out, and weigh fairly the results that have followed, or are following, on such action.

To this as being a practically interesting inquiry, more especially at the present time, when so much crude speculation is afloat on the subject of Missions, and as preparatory to the probable action of the Board and General Convention—would the acting editor now (in the accidental dearth of more appropriate matter) respectfully but earnestly turn the attention of all American Churchmen.

The materials for such comparison are easily obtained—among others, the highly interesting letters of the Bishop of New Zealand, recently brought before the Church by Bishop Doane's acceptable republication of them, will be found to bear out all the leading features of this argument. From this case more especially then we speak. But before stating our conclusions, it may be well to anticipate two objections which may be urged against the analogy of the cases, viz.: the superior wealth of the Church of England, as compared with our own scantier means, and the more destitute condition of the New Zealand population. On neither of these ques-

tions, however, will our conclusions turn. They rest on deeper ground. It is sufficient for the present argument that our Church is strong enough to enter on the Missionary field, through the voluntary contributions of its members, while the Church of England, in her operations, is not strong enough to be independent of the same sources. As to the second supposed point of difference, we see none in principle, and less in fact than may by many be supposed. Scattered settlers over a wide region, with little or no provision for religious teaching beyond the missionary supply; court-houses, school-houses, log-cabins, or even tents under the open sky—the only temples—with a young generation growing up in many places—unbaptized, untaught, untrained, this picture, in which all must realize the likeness to our own great Missionary field, is yet one drawn from the other side—it is the picture given of the state of things on which the Church of England is now entering. The parallelism being then adequately established, the question is, How does our Mother Church manage this problem? How does *she* proceed to work out a task which is *ours* as well as *hers*,—the task of bringing home the Gospel to the hearts and lives of these scattered sheep in the wilderness?

Our answer to this question we would again repeat as being a hasty may be found an *imperfect* one. We believe it will not be found an *erroneous* one. The following four principles will, we think, be found to pervade all her missionary operations—principles, therefore, which come recommended even to the merely Utilitarian Reasoner of this world, by their unquestioned, or rather their eminent success.

1. TO PLANT THE CHURCH WHERE-

EVER PLANTED IN ITS SPIRITUAL COMPLETENESS.—In its orders, discipline and worship. Not as a ‘lopped branch,’ therefore, but as a ‘living root,’ does it everywhere meet the eye, and not only so, but satisfy the mind and cheer the heart of Christians. It becomes to the settler his spiritual home—what he once had in his father’s land, he there finds in his adopted one, a Church fully organized, and he clings to it more earnestly on that score. Such is its influence on the settler. Within itself, too, it possesses unity; this gives it strength—over its members, it everywhere exercises discipline; this secures to it purity both of doctrine and life—while to the regions around, as having within itself an independent principle of growth, it becomes a new centre of missionary effort, and sends forth continually fresh shoots so soon as the soil around admits of them.

But this is a point that needs here less argument, inasmuch as it is a principle already clearly recognized, and, with scattered exceptions, acted upon among us, while of these few excepted cases, Churchmen evidently are daily questioning more and more, both the sound principles and the practical expediency.

2. TO BUILD UP THE CHURCH UPON ITS SACRAMENTS, AND CATECHETICAL TEACHING.—This is not said in derogation of the imperative value of Christian Preaching, but solely in correction of that popular error which mistakes its province. The Preacher, to awaken—the Catechist to teach—the Priest, to consecrate—making the Penitent Believer in Baptism, a child and member of Christ and in the Holy Communion, to break to him the Bread of Life, that he may be nourished thereby, and grow up, as St. Paul speaks, ‘unto the measure of the fullness of Christ,’—this is the picture of the Church in its fullness. No

doubt, these are principles common to our Church Missions, as to those of the Church of England; but still, there is something peculiarly solemn and touching in the studied and careful provision she always makes in sending out the Missionary of the means of carrying out these principles—‘the font’—‘the cup’—‘the paten’;—these so often recurring terms, all speak a language that cannot be misunderstood; the language of deep reverence for the Christian sacraments, and the estimate of their value in the Missionary work.

3. TO BEGIN AT ONCE TO MAKE PROVISION FOR THE FUTURE GROWTH OF THE CHURCH.—This, the Church of England secures by what in new settlements is comparatively easy, whether by grant, purchase, or donation,—we mean **ENDOWMENT OF LAND**. Wisely anticipating the time when she must ‘lengthen her cords and strengthen her stakes,’ she prepares early for such enlargement; calls upon her sons to make provision for it, in order that with the future needs of her people, may come forth from the Church’s store-house, as demanded, ‘sites for Churches;’ ‘burial grounds;’ ‘glebe farms,’ or other adequate provision for the maintenance of God’s house and service; and further, with a view to the encouragement of such pious offerings on the part of Churchmen, as well as to secure them permanently to the Church, we find everywhere arising in her Colonies, Official Trusts, either in the Bishop for the time being, or in some other Ecclesiastical person or body, as Perpetual Trustee of all such grants.

Now, in this action it may be observed, the Church of England is but applying to her Colonies the same wise foresight heretofore exercised in her own land—she is but repeating in the 19th

century the lessons of the 11th and 12th —when those foundations were laid in her then thinly peopled Island, on which have since been built provision for a densely peopled one—and been the means under God of making her both strong *at home*, in an adequate provision of schools and ministerial support—and *abroad*, a blessing to Christendom, by her wide and liberal support of Missions.

The applicability of this course, as well as its wisdom, to our own Church and country, is evident, and has already more than once been urged in the columns of the *Spirit of Missions*. So evident indeed is it, that we cannot but wonder the subject has awakened so little interest, the argument been so coldly received, and the policy so rarely acted upon. For the older portions of our country, the day of such provision is comparatively past; for the great West—that which constitutes peculiarly our Missionary field—it is as in the new Colonies of England, but just dawning; and it is surely but part of that Christian prudence, or rather Providence, which the Lord of that future harvest that is to grow up in it, demands from those whom he now places as overseers in his vineyard, (‘Be ye wise as serpents and harmless as doves,’) not to be blind to these ‘signs of the times,’ nor, when seen, to let the hour of action slip by unimproved.

In our own day, this prospective endowment might be readily secured, but it is passing. Thousands stand now ready to give—what now is but a small gift—acres and hundreds of acres of land—now wild and valueless, but a century, or a half century hence, to be not a wilderness, but a garden—lands teeming with population and wealth. If the legal means be provided, to the Christian

spirit such gifts will be easy—from the very foresight of their future value: to the worldly spirit they will be easy, as involving no present sacrifice—weighed in the scales of worldly selfishness, no gift is so easy as that of wild land, alike unprofitable and burthensome. To such worldly spirit, its prospective value, after the lapse of a century, counts as nothing—while to the Church, ever-during as she is, it is the ‘century’ that is as nothing, while with impartial heart and hand she looks to all her children, whether born or to be born. Thus is it that our Lord’s words are verified, even on earth. It is in their own generation only that ‘the children of this world’ are the wisest; as touching generations to come—they yield in foresightedness to ‘children of the light;’ and thus is true wisdom even here ‘justified of her children.’ All that is now wanted among us, is (as often already said) *an adequate and safe Trustee.*

4. THE ADOPTION OF THE COLLEGIALE IN CONTRADISTINCTION TO THE SOLITARY PLAN OF MISSIONARY LABOR.—That is to say,—Instead of sending forth the Missionary alone to his labor, and therefore uncheered by sympathy—unsupported by counsel,—the Church of England seeks to provide him with all those aids and securities that arise from combined action. In her true Catholic wisdom she values those appliances which not only philosophy and experience alike demonstrate to be needful to man at all times, for efficient action,—but which, as Ecclesiastical history shews, approximate most nearly to primitive usage. For thus did Christ himself send forth His disciples ‘by two and two.’ Thus did Paul and all the Apostles journey forth and labor—accompanied, aided, and cheered by their fellow laborers. Thus too did the early

Church make *its* advances—plant *its* Missions and Christianize *its* new Colonies—the Bishop surrounded by his Clergy—or the Priest aided by his accompanying deacons—whether migratory or stationary wherever placed; still, as in a well-ordered household, every portion of Christian labor having its appropriated strength—every laborer his own vocation, and in the combined action of all, the Mission receiving its completeness, its unity, and its efficiency. On this wise and scriptural system the Church of England is evidently now seeking to build up her Missionary Churches. Her own in early ages was thus ordered; she now repays the debt by seeking thus to train the Churches that call her MOTHER. By that touching name we once called her, though us in our infancy she sadly neglected. But she is now wiser, and as her present course shews, more awake to her Christian maternal duties. Let us too be wise and profit by her Christian experience. Wherever adopted—whether in our own or other lands—the system here recommended of ‘combined’ Missionary labor (so far as circumstances admit of its application) is found universally to work well—to work out what may be termed its natural and reasonable results—**UNITY OF PURPOSE—ENERGY OF ACTION—ENDURING PLANS, AND WIDE SPREAD INFLUENCE.** Over mind as well as matter, under the laws of God’s Providence, ‘Combination’ is the master-spring of power—while ‘solitary effort’ is, humanly speaking, the very symbol of feebleness.

But these views have already run out beyond the appropriate limits of Editorial matter. Their apology lies in the necessity that has called them forth. As deductions from actual Christian experience, as embodying the

manifold wisdom of a Church, to which American Churchmen cannot but look with reverence, and still further, as bearing pointedly on questions much discussed, and likely to be also in the approaching Board of Missions and General Convention, fundamentally reviewed and definitively settled—these hasty but not immature thoughts, not only bear with them, we trust, their own apology, but may serve under God's blessing, to awaken or to guide some more influential than ourselves to direct the Church's action.

Support of the Episcopate.

All Churchmen unite in viewing this question as one of vital importance to Church extension in this country. We trust that this, as well as other topics, of no less interest to our Missionary cause, will be fully discussed before the meeting of the General Convention. For the want of such previous interchange of views as the Church journals might have promoted, more of the time of that body is absorbed than would otherwise be necessary, or matters calling for prompt decision are laid over for three years more.

The support of the Episcopate is attracting increased attention in the West. We present the views of a correspondent of the Primitive Standard. His plan, we think, had previously commended itself in Kentucky, perhaps is acted upon there. Of this, however, we are not certain.

Among other modes of attaining the same object, endowments, and an annual contribution by each parish of a tythe of its Rector's salary, will commend themselves to many. What we earnestly desire is, that the attention of

Churchmen may be directed in some such measure as their importance may challenge, to questions of CHURCH EXTENSION, at home and abroad, topics as profitable quite to the Christian man as strife and contentions touching what individual teachers either think, speak, or do.

We would not be understood to mean that we should not contend earnestly for what we may deem the faith once delivered to the Saints; but that while offering or enduring all other 'provocation,' we forget not the only Apostolic precept touching it, viz: 'to provoke one another to love and good works.'

SUPPORT OF THE EPISCOPATE.—In your paper of December 9th, this important subject is brought before your readers by one of the class which it best becomes to take it up—by a Layman. He treats it locally and with reference to one Bishop.

Permit me to embrace the occasion thus afforded for taking a broader view of the subject, in reference to most of the Western Dioceses.

Let it be taken for granted that the importance of an humble, yet independent support for the Episcopate is admitted by all. Let it also be taken for granted (as well it may be) that in the proportion of their enlightenment on this subject, and their ability, no section of the Church on earth is more willing to the Western Dioceses.

Still, and in fact with greater emphasis, returns the question, what *can be wisely done?*

I. It may well be taken for granted, that endowments whose interest may support our Bishops, cannot reasonably be expected at the West, during the present generation. To such a project, stand opposed—1st, the absence of surplus wealth, which, as yet, has not been accumulated: 2d, the insecurity of all investments; and 3d, the unfairness of calling upon the few and the poor to relieve the many and the wealthy, through all time, of the burden (if it be deemed a burden) of th

Bishop's maintenance. Most evidently, the time has not yet come when endowments, either in land or funds, for the support of Bishops or of Clergy, can be safely relied upon. The *times* call us back, thank God, to the primitive model, the living Church, sustaining the living Bishop.

II. It is equally evident that no dependence can be placed on salaries for missionary Bishops. It has always been obnoxious to objections—the amount contributed being so large, and so few of the really necessitous Bishops being included in the plan. May it not now be considered as settled that *Missionary Funds* are too uncertain?

III. No plan of parochial assessment has as yet worked well, nor is it well possible that such a plan should. Take as an example, — There is not a parish in that Diocese really able to support its own Rector. How then can they stand a parochial assessment of one, two, or three hundred dollars a year, towards the Bishop's support?

What then, with surprise it may be asked, what then can be done? The reply is ready. Let some plan be proposed, mild and equitable, which will work well, through all time, upon the only correct and primitive principle—the principle that *the living Church should sustain the living Bishop*. Let every communicant contribute annually *One Dollar* towards the Bishop's support. Let the Rector and Wardens assess and collect it, and the Treasurer of the Diocese receive and pay it over. It will bind every pious heart with cords of love and willing co-operation, to the living Bishop. It is a fund always increasing, and that can never be lost.

It may indeed be objected that this may prove as burdensome to feeble parishes, as parochial assessment. Not at all. So greatly sub-divided, and the responsibility resting upon hundreds, it will not be felt at all.

It may further, and with more force, be objected, that, for many years, perhaps during the whole life of the first Bishops, this resource *must* prove inadequate. So it must. And no remedy is known, but that of teaching school;

a blessed remedy, as it secures good schools, under the most responsible management, whilst most needed.

A family school is the true idea. And there is no difficulty in so arranging it, that the Bishop himself need teach only two hours a day, and that for the short period of four winter months.

A beginning might, perhaps, be made in some of the older Dioceses of the West, towards the perfecting of this scheme. Let a small rural residence near the principal City of such Diocese be purchased by subscription for the Bishops; let gradual additions be made to it, rendering it suitable for a boarding school of 20; when the number of communicants has increased so as amply to support the Bishop, let the school be dismissed, and the beginning made of a school of the Prophets under the Bishop's roof and in his family.

A C —

Missionary Funds.

By a letter from the Secretary and General Agent, we have cheering intelligence from the South. On the 3rd of March, he preached in Christ's Church, Mobile—Rev. S. S. Lewis, Rector,—‘than whom,’ he adds, ‘the Church has not a more devoted friend to Missions.’ The collection then and there taken up amounted to \$663.73, ‘a sum,’ the Secretary further adds, ‘which when we consider the state of the times—that no previous notice, except at the Friday evening lecture, was given, and but the ordinary congregation present—will appear as liberal as it is acceptable.’ The same spirit of renewed earnestness in the cause he found elsewhere,—evincing, as it would seem that the Church is about awakening from its lethargy—and that Churchmen now stand ready to consecrate to God's service, in the cause of Missions, the first fruits of the returning prosperity of our country. We congratulate the Church and country on

these cheering indications,—and return especial thanks to those who shall be the first to wipe off the Church's disgrace—*starvation to the Missionary*. But far beyond the mere amount of such collection is its moral influence in awaking others. Such out-pouring is not only the most stirring, but also the most soundly doctrinal of sermons—teaching as our blessed Master taught, to 'do the will of God first, and then shall a man know of the doctrine.' Seldom, if ever, in the history of the Church, has the application of this Gospel rule been more needed, because more neglected, than now. Through dissension and dispute, the zeal of many has already waxed cold—while the fires of disputation burn bright, those of charity are being extinguished; and thus God is robbed of his rights, because man disputes with his fellow man. God's service forsooth must wait *that* decision. Christ's claims must lie in abeyance (like those of some troublesome suitor in Chancery,) until they who acknowledge themselves God's servants—they who name Jesus 'Master,' and boast themselves disciples of Him who was 'ever going about doing good,' shall first settle among themselves their own petty unchristian janglings. But in all brotherly love we would ask—Is this a Christian course? Is it that taught us in the Gospel of Christ? Is it nothing to such reasoners that their poor Christian brother is dying in his sins,—nay, that their own day of grace is passing while they are disputing about words? Will such logic, we ask, save their own souls in the day of judgment? Will they then venture to battle it in words as they now do, with the Judge of all the Earth, when he lays down the law—'Forasmuch as ye did it not to one of the least

of these my brethren, ye did it not to me.' Shame! we say, on such Christianity—on such Churchmanship!—Christ's rule on this point is as clear as it is peremptory—'Do the will of God first, and then shall ye know of the doctrine.' That alone is Gospel logic—that the Christian syllogism—that the 'philosophy of insight'—without which no Christian doctrine shall ever be clear to the Disputer. Now, against this plain law of Gospel truth every Christian sins, who withholds his hand from an acknowledged Gospel *work*, because he stands in doubt of other men's interpretation of Gospel 'doctrine.' Every Churchman so sins, who in withholding his contribution to Missions, or any other work which Christ has appointed His Church to do, puts his defence on the plea of doctrinal disputes within the Church. The force of such plea belongs but to institutions of man's creating—which he can make at will and modify at pleasure—not to the Church or to the cause of Missions. They stand not on human disputings—all that the private Christian can do for the cause, is, to give liberally as God hath prospered him—to pray earnestly 'the Lord of the harvest, that he would send forth laborers into his harvest,'—and to trust confidently that his prayers and his alms *do* 'rise up in memorial before God,' and bring down a blessing on the cause. With such aid Church Missions will prosper—upon such aid alone they have always rested, and to such self-denying assistants in the vineyard, will doubtless be addressed by its Lord the comforting words, 'Well done, good and faithful servant!'

Such are the reflections naturally awakened by this liberal and good deed in the Church's hour of need.

Intelligence.

Most of our readers will be aware of the absence of the Secretary and General Agent (the Rev. N. SAYRE HARRIS) on a Missionary tour to the Southern States and through the Indian territory. At this time of the year there is so little intelligence of a truly missionary nature, that we think it will be not uninteresting to present to our readers a short account of the journeyings of our Secretary, and the success that has attended his efforts. We will copy from the documents from time to time forwarded to the office, and use the Secretary's own words.

Letter dated February 14th, 1844:—

"The Secretary and General Agent reports, that under the orders of the Committee he sailed from New York on the 2d February, A. M., and reached Charleston the 6th, at 9 P. M., in advance of the mails; finding the Bishop of South Carolina absent, and a letter from the Bishop of Georgia, proposing to see him before the South Carolina Convention; repaired to Savannah on the 8th A. M.; had an interview with the Bishop, and left on the 10th P. M. for Charleston; preached on the 11th A. M. at St. Paul's, and P. M. at St. Philip's, and in the evening had an interview with the Bishop in reference to the state of our treasury, and with a distinguished layman in reference to Indian affairs; left on the 12th A. M. for Columbia; had an interview with the Rev. Mr. Shand; left 13th A. M. for Camden, and had an interview with the Rev. Mr. Lee."

Letter dated March 4th:—

"The Secretary and General Agent reports in continuation, that on the 18th February he preached A. M. and P.

M. at Camden, and made a collection. On the 20th P. M. in connection with his Rev. Brother the Foreign Secretary, addressed a meeting at Charleston, S. C., during the session of its Convention, at which a collection was made; on the 21st left Charleston for Mobile; reached there the 27th; made arrangements to preach and take a collection on the 3d March; proceeded on the 28th to New Orleans; had an interview with the clergy of that place; met Bishop Otey, and arranged a route for a month with him; received a letter from Bishop Kemper, consenting to meet the Secretary in the Indian Territory N. of 36 $\frac{1}{2}$ N. latitude. Bishop Polk being expected in a few days (and the Rev. Dr. Wheaton having recently sent on a contribution) did not arrange for a collection; returned to Mobile on the 2d March; preached on the 3d in Christ Church, Rev. S. S. Lewis, Rector, the collection amounting to \$663 73."

The Indian Bishopric.

(EXTRACT.)

Resolutions passed by the S. Carolina Convention. — We deem no apology necessary for laying before our readers the following resolutions of the Convention of South Carolina relative to the Indian Mission. Every Churchman will view with satisfaction this step—the attempt of the Church Catholic to gather into her fold this long neglected and deeply injured race.

"The Committee to whom were referred the resolutions relative to Indian Missions, respectfully report that they have considered the same, and also a communication from the Secretary of

the Domestic Board, inviting the Convention of this Diocese to express its opinions and to take some action on the proposed measures to supply the Indian Tribes within our Territories, with the glad tidings of salvation. Duly impressed with the claim of this ill-fated people to our sympathies, appreciating the extraordinary facilities which their present condition affords for the diffusion of the gentle and enlightening influences of the Gospel among them; they cannot but feel the obligations of the Church to exert her utmost efforts in their behalf. They, therefore, recommend the adoption of the following resolutions:—

“Resolved, That the Indian Tribes of the U. S., having been removed by the policy of our government from the immediate neighbourhood of Christian Communities, to the remote regions of the West, the duty devolves upon the Christian Church to adopt the most efficient measures for supplying them with the Gospel of Salvation.

“Resolved, That to this end it is expedient to send out a Missionary Bishop for the especial purpose of organizing

and extending the Church among the Indians; and deeply impressed with the importance of this object, this Convention doth request her delegates to the General Convention to bring the subject before that body whenever in their opinion it is deemed most expedient to act upon the subject.”

Florida.—The Rev. Mr. PERRY has been appointed to the Station at *Quincy*, from 1st January.—Salary \$250 per annum.

At a meeting of the Domestic Committee, held at their rooms on the 4th March, 1844, it was, upon motion,

Resolved, That the thanks of this Committee be and are hereby tendered to Mr. Wright, printer of the *Spirit of Missions*, for a “History of the Christian Church,” and other works, for the Domestic Committee’s Library: to Mr. Hewitt, for his liberality in furnishing this Committee with three copies of the *Illustrated Prayer Book*, at a greatly reduced price; and to the Rev. J. J. Robertson, D. D., of Binghamton, Western New York, for a rare and very valuable work on the Indians.

FOREIGN.

Africa.

By the arrival of Mr. Appleby, who has for many years been employed in the Mission Schools in Africa, we are put in possession of several letters from the Missionaries. Mr. A. has been obliged by continued illness to return to the United States. He arrived in New York on the 12th inst., having visited Sierra Leone, British Guiana, and the Danish

Island of St. Thomas. He was three months at sea, constantly improving, and has returned perfectly restored, and now desires to resume his labors in Africa at an early date.

The Rev. Mr. Payne, under date 6th October, at Cavalla, writes as follows:

“The return of Mr. Appleby, who has been a faithful lay-assistant in the

Mission for five years, in the vessel which takes this, will bring before the Committee new and melancholy proof that God is still laying his afflicting hand upon the Mission. Mr. A. has enjoyed little health for some months past, but has lately had so severe an attack of illness that he was brought to the brink of the grave. Dr. McGill thinks that nothing but a removal from this climate can restore him. He, therefore, leaves with the approbation of the Mission.

"In consequence of the connexion of Rockbookah with the town where the Mary Carver was taken and her crew murdered, the commander of our squadron now on this coast, has ordered us to cease visiting that place until some redress is obtained for the above named brutal outrage; and since Rockbookah is intermediate between the other Mission Stations and Taboo, all communication with that place, except through natives, must cease likewise. How long it will be before matters are settled cannot possibly be foreseen. We can only pray that He who 'orders all things after the counsel of his own will' may, as we believe he surely will, direct all things to the advancement of His cause in this land.

"While it has pleased God to try the faith of the Mission, by afflicting its members and hedging up its way in some degree, he has not left it without the evidence of his continued presence and blessing. The boarding-school at this place now numbers 30 boys and 20 girls. Of these it was my privilege to admit last Sunday a boy and girl, aged each about sixteen years, to the Church by baptism, making in all thirteen native members at this Station. There are three other candidates for admission to the Church. Our Sunday congregations are generally good, though they vary much. The average attendance is, however, at least 100. Our night-schools are continued, and number near 100 pupils.

"At Mount Vaughan too, brother Hazlehurst informs me there has been much seriousness in the female school, under Mrs. Thompson. Two or three of the girls, he thinks, are deeply interested in eternal things. But I will leave him to speak for himself.

"As I hope ere long to send you my semi-annual report, and I am now much pressed for time, I must close by subscribing myself yours, in the bonds of the gospel."

The Rev. Mr. Hazlehurst, under date of 7th October, at Cape Palmas, says:—

"The affairs of the Mission continue to prosper both in a temporal, as well as spiritual point of view, although lamentably deficient in laborers. We feel much encouraged at the spiritual condition of some of the Stations, and believe that God is owning and blessing our labors for the advancement of his glory and the salvation of this perishing people."

The following particulars are communicated in a private letter from Mrs. Payne:—

"We and our scholars spent a day at 'Lime Grove Station'* week before last, to be present at the examination. It was very satisfactory—both John Forbes and his scholars did very well. Mr. Payne had Manton Eastburn's school (another native teacher's) examined at the same time. It did not appear as well as John's, however. The examination of our school took place the day before, and to us it was very encouraging. The school now is very full—30 boys, including the three Americans, and 18 native girls. I am kept constantly occupied, as you may well imagine; but it is delightful to be so engaged, and so far from injuring my health, it seems to improve it, for I never was so well in Africa as now. I have been obliged, however, to petition the Mission for another assistant.

"This season has been, as usual, a sickly one among the colonists and natives—a number of the former have died.

"To-day there is the greatest funeral in our large town which has ever taken place at Cavalla—Liverpool, from Sierra Leone, one of the chief

* Mr. Smith's station, situated about two miles up the Cavalla river, in the midst of a grove of lime trees.

Kroomen, died last night, and there has never been such a display of wealth at any burial. It will cause much trouble we fear, and increase materially the standing feud between the King's and Weah's families. A great deal of gudu ('sassy wood,' a poisonous decoction) will no doubt be given.

"Our congregations continue good, —improving, now the harvest is over. Last Wednesday night we had a very large one. How much effect the Word has had we cannot tell. Perhaps in the day when God gathers out his people from among the heathen, we shall find the 'precious seed' had taken root in many hearts where now we little expect.

"The Christians in our schools continue to afford us much comfort. We have now 13 native communicants [*i. e.* at that station.] John A. Clark and Emily Spear were admitted last Sunday. We have great confidence in both. Emily's conduct has for many months exhibited 'the fruits of righteousness;' and Clark, you know, has long been thought well of.

"We are daily expecting to hear of the destruction of Bereby by the squadron, and as the people of Rockbookah and the Taboo town this side of the river were concerned in the murder of Capt. Farwell, we have reason to fear that the Mission stations at those points will be endangered.

"Musu (the late Mr. Minor's native teacher) still keeps up his school at Taboo. I accompanied Mr. Payne on one of his visits there since you left. The journey was very pleasant, and the place looked more beautiful than ever. Mr. Hazlehurst has been down once and was much pleased."

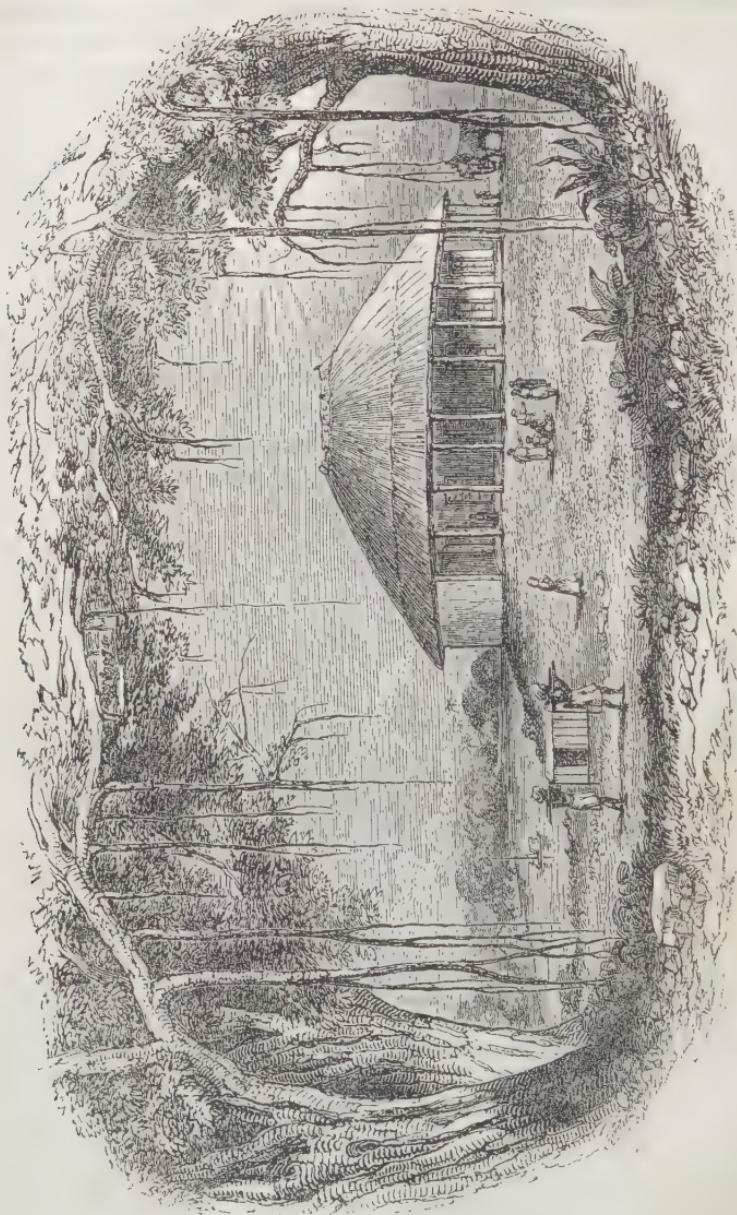
Since the date of the above, accounts have been received from the squadron, stating that the towns of the district called Bereby had been destroyed, and fifty natives, including the chief, killed. Bereby is about 40 miles east of Taboo, the station of the late lamented Minor. Boats from the vessels of war landed at Rockbookah, and the officers were well received by the chief

and his people. This is the capital of the Barbo tribe, the chief of which is the father of the native boy, A. V. Griswold, now in a printing office in Boston, receiving instruction preparatory to his return to Africa, to conduct the press of the Mission. The hand of God seems to have been extended over our two stations, in a very remarkable manner. May that Hand continue its protective influence till the divine purposes of mercy shall have been accomplished in the salvation of the surrounding heathen.

We are permitted to copy the following extract from a letter of the Rev. Edward Jones, dated at Sierra Leone, Dec. 22, 1843, addressed to the Rev. Dr. Savage:—

"We all bear witness that we have been refreshed by your late visit among us, and that your short sojourn, dear brother, has excited a lively interest for the cause, and the very trying field you have chosen for your labors. The Lord give you strength in body and mind, and fill your soul with His grace, that you may be enabled to carry on his work with increasing success. Mr. Crowther, the native African, has arrived here from England, in full orders. He has preached twice in my Church, under the most favorable auspices. After remaining here a year, he is to proceed to the new Mission we are about forming at Badagry. You cannot think what an encouragement it has been to us all to see him carry himself so meekly in his high office. May the Lord raise up many such!"

Mr. Crowther was the associate of the Rev. Mr. Schön, who was appointed to accompany the late Niger Expedition, with a view to selecting Mission Stations in the interior. His journal has been published by the Church Missionary Society in England, and does great credit to himself and the cause in which he was engaged.



CHURCH MISSION HOUSE SOLO, KRISHNAGHUR.

India.

This Engraving represents the Church Missionary Society's Mission House at Solo, a branch of the Krishnaghur Mission, about eighty-four miles from Calcutta. The tree in the fore-ground is a Banian Tree ; one

of the properties of which is, that its pendent boughs, on touching the ground, strike root in the earth, and become themselves trees. One Banian Tree thus sometimes extends over a large space, and forms a grateful shade from the scorching rays of a tropical sun.

MEMOIR OF PETER CHUNDY, NATIVE CATECHIST AT KRISHNAGHUR.

CHUNDY was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade, or profession is inseparable from birth; what the father was not, the son cannot be—a prejudice much opposed to the introduction of Christianity. Very few of the labouring classes, or common tradesmen, learn to read and write: it does not belong to their caste: they have not, as they say, the talent for acquiring learning. But Chundy had learned to read and write well. A Brahmin in his village had taken a liking to him, and, when a child, had made him come to his school, and instructed him in the Hindoo Shasters, (The Sacred Books of the Hindoos.) He was an idolater, like his countrymen; and very likely thought, with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted, and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian Church could be only accomplished by the work of the Holy Spirit. It is interesting to mark the steps by which this change was brought about.

Chundy became acquainted with the writings of Prem Phocta and others, which point to the only True God, and Krishna, his Incarnation. Krishna is also presented under the name of Rihu Kesh.

To have subdued every passion and desire, is, in this system, considered the highest pitch of perfection. Many Hindoos have adopted these principles; and Chundy was one of them. In 1830, he, and some others in his village, discontinued worshipping idols: they advocated burying the dead, as do Christians; and in other ways manifested their opposition to the prevailing system of wor-

ship. They soon had to suffer persecution; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong, to please the Zemindar. They had a notion of a "Shother"—the Righteous One, Redeemer of Mankind—whom they expected soon. When, therefore, a certain Fakir from Krishnaghur gave himself out, not long ago, to be at the same time the rightful heir to the Rajah of Burdwan, and the expected Deliverer, Chundy and his party, with all the Kurta Bhojahs, entered into league with the rising Ruler. No sooner, however, did Chundy perceive that the man was opposed to *the powers that be*, than he said "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two Catechists from Krishnaghur made their appearance; and on being asked for what they were come, replied, "We bring you mongol," *i. e.* good news. On hearing this, the word "mongol" struck Chundy as something extraordinary. The Rev. W. J. Deerr afterward visited the place, and Chundy opposed him much, chiefly—as he declared after his conversion—to elicit information. Chundy searched the Old and New Testament of the Bible that had been given him; and as he found replies to many anxious questions that arose in his mind, he exclaimed, "This is indeed God's Word!"

On his visit to the town of Krishnaghur, Chundy and his friends came to Mr. Kruckeberg, and asked him to show them God. "Do you want to see Him with your outward eyes?" asked Mr. Kruckeberg. It had been one of their rules, before learning any thing of Christianity, that an inward eye was necessary for seeing God. Mr. Kruckeberg's reply confirmed their notion, and high-

ly gratified them. It is a remarkable fact, that the Muntra which Chundy's Gooroo (spiritual Teacher), had spoken in his ear, was, " Shother Shongo Koro," i.e. "Join yourself to the Righteous One." He felt confident, therefore, that by embracing Christianity he had obeyed his Priest. Hence the Gospel from the beginning engaged all his affections and his understanding : to be a thorough Christian was his aim and prayer.

In 1841, Mr. Kruckeberg went to reside at Dipchunderpore, Chundy's village, and had therefore a most favorable opportunity of forming a true estimate of his character. Mr. Kruckeberg writes to the following effect :—

As a Native Christian, Chundy was remarkable for his affection to all who loved the Lord Jesus. This he proved, by his disinterestedness and kindness to his Brethren, who were always welcome. The first attention paid to them was the washing of their feet: a meal was then prepared, or the hookah (pipe) was placed in readiness for them. He showed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom; and the first Pundits would give in to his reasoning. He knew much of the Shasters. He had much contrivance, much foresight, which Natives rarely possess. The application of his wisdom was most shown, in his finding in the Gospel, information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty he would say, *The Lord is at hand.* This was one of his favourite aphorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners: and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience sake, carefully abstain from such things as would make his Religion hateful in the eyes of those *without*, and make

their conversion, humanly speaking, more difficult. He used to observe to those who laid much stress on the exterior, " It is the heart, my friends, not the dress, that is to be changed." The New Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to Himself; he reproved their weeping; and died full of hope of eternal life through his Blessed Saviour.—*Ch. Miss. Rec.*

We continue from page 62 our extracts from the journal of the Rev. Mr. PRATT, Chaplain and Companion of the Bishop of Calcutta :

Mr. Thomas has his Mission in very good order. He has been explaining to me the manner in which he superintends his 30 Catechists. Every Friday evening they assemble in a room built in the Mission Compound, and are instructed regarding their duties. On Saturday, those who have far to go travel to their respective scenes of labour; and those whose villages are near, re-assemble, and give in their reports for the past week, which are examined by Mr. Thomas, and commented upon. A General Meeting is held once a month, when the remaining reports are read. You would be amused to see one of these reports: they are written, or rather cut, upon palmyra-leaves, with a stiletto, which the men carry stuck in their kumberbund (sash): the leaves are made about an inch and a half wide, and eight or ten inches long: they are laid one above another, and a string is run through a hole, which is bored through one extremity of the pile. A little charcoal-dust is rubbed over the leaves or pages, to bring out the engraved writing. It is very interesting to see natural productions so readily turned to use. Here is a book, convenient in size and elegant in form, constructed in a few moments from the trees around, without any aid

from the paper-maker or the book-binder.

Visits to Kadatchapooram, Suviseshapooram, and Satankoollam.

Feb. 4, 1843—Last night we stopped at a large village named Kadatchapooram, where a congregation of Native Christians was assembled to welcome the Bishop on the road. We heard the sound of the “church-going bell,” growing louder and louder as our bearers carried us nearer; and speedily found ourselves at the door of a large Native Church crowded with eager listeners. The Missionary, the Rev. John Devasagayam, met the Bishop. His Lordship quitted his palanquin; and after hearing the children sing the Evening Hymn, gave them an Address from the communion rails, which John—for so he is called—interpreted with great energy, evidently having the good of his people near his heart. This village is in the district of Satankoollam; which belongs to the Rev. C. Blackman, now in Europe for his health, and John is in charge. He showed great activity in bringing together from the neighbourhood 60 of Mrs. Blackman’s girls, 30 boys, and also many villagers, to enjoy this passing interview. This evening we are to drink tea with John, at his head station, on our way to the last Mission we visit.

Saturday Night.—Suviseshapooram (*i. e.* The Gospel Town).—We have just reached this Station, which belongs to the Church Missionary Society, and is in charge of the Rev. E. Sargent. Satankoollam (The Devil’s Tank), where we stopped on our way, is four miles west of Moodalloor; and this place is eight miles further S. S. W. We are now twenty-five miles from Dohnavoor, which bears W. N. W., and about thirty miles from Nagercoil, which bears S. W. You may, from these data, make out our geography. This is the last Station we visit; and all the Missionaries but two are here, to spend to-morrow with the Bishop, and to bid his Lordship farewell.

We have had a very pleasant two hours’ visit to Satankoollam this evening. John had assembled all his Cate-

chists, his Schools, and Christians, from the neighbouring villages; and had made such admirable arrangements, that, in the short time we stopped, a great deal of work was got through, in the way of receiving an Address from the Catechists, examining Schools, hearing them sing, and in the Bishop’s speaking to the people through John’s interpretation. While we were at tea, several of the Missionaries came in from their districts, and proceeded with us to Suviseshapooram: they all have a great affection for their Native Brother in the Ministry. John introduced the Bishop to his family, who helped him in his Missionary labours. This simple-minded Christian was baptized by the late Dr. John, Missionary at Tranquebar, and was named after him. His father and his grandfather were both Christians: I think he told me, that his grandfather was converted under the Ministry of the father of the present venerable Mr. Kohlhoff, who was Missionary in Tranquebar. John travelled with Bishop Middleton, and acted as Interpreter, when his Lordship visited the Mission of Tanjore. May it please the Great Head of the Church speedily to raise up many more such devoted, humble, and disinterested Labourers in the midst of the Native Churches!

Feb. 6, 1843—Nagercoil.—We have left the very interesting district of Tinnevelly, and are now out of the British territory, and in the kingdom of Travancore. The Bishop preached yesterday morning, through the interpretation of Mr. Sargent, to an immense congregation of Native Christians, gathered from the surrounding villages to hear his last advice. The text was John xv. 1, 2: *I am the true Vine, &c.* There were about 1500 present. A large space of ground was covered in for the occasion with canvas and large palmyra-leaves, the ordinary Church not being any thing like large enough to accommodate so large a number. In the evening, the Bishop and Clergy had English Service together in the Church; and after the Sermon, the Missionaries read and presented to his Lordship an Address, glowing with affection and gratitude to him for his advice, and the

pleasure and profit which they had derived, and hoped still to derive, from his Visitation.

Review of the Tinnevelly Missions.

I must not occupy more space by describing the scenery through which we have passed, and our adventures in travelling. But I cannot close this hasty account of a visit to Tinnevelly without exclaiming, *What hath God wrought!* In so rapid and exciting a visit, it is, of course, impossible to look closely into the working of the system. But without pretending to enter into details, I have seen enough to convince me that here is a mighty apparatus at work for good. Whether improvements can be made, and where and how they can be introduced, are questions which those more intimately acquainted with the Missions must solve. This field of labour calls loudly for the earnest prayers of all Christians that the Holy Spirit may work effectually through the instrumentality of our dear Brethren, and reward their labours by a rich harvest of believers, who shall be their *crown of rejoicing, when the Lord cometh with ten thousand of His saints.*

Arrival at Mavelicare—Account of the Mission.

Feb. 10—Mavelicare, in Travancore.—At Quilon we met the Rev. J. Peet, of the Church Missionary Society, who brought us last night on our way, by back-waters, to his Mission House at this Station.

It has not long been occupied. Mr. Peet first visited it early in 1837; and built a native hut, which was made the head-quarters of his Missionary operations whenever he had an opportunity of taking this new Station in his tour. The Church Missionary Society had for several years been desirous of opening a Mission here; for both in situation and in population it long recommended itself to their notice. Mavelicare was once the seat of Government, and a place of great note: it is even now called by the Natives “The Eye of

Travancore.” It contains a very large population, of all the principal classes and castes in the country: there are twenty-one Syrian Churches within a moderate distance; and, according to the census of 1837, the population in the town alone exceeded 60,000. The immediate relatives of the reigning Rajah of Travancore, who, according to the singular law of succession in these parts, do not come to the guddee (throne), reside here: and since it was once the seat of Royalty itself, the temples are in a flourishing state, and a vast number of Brahmins are fed and lodged at the public expense. The eligibility of the spot, combined with the determination of the Society to direct their efforts to the Heathen when their labours were rejected by the Syrian Metran, finally induced them to open this Mission; and in the summer of 1838, Mr. and Mrs. Peet began permanently to reside. They have met with unusual persecution from the petty heathen princes and influential men. This was endured with becoming meekness, till the very existence of the infant Mission was threatened, when Mr. Peet deemed it his duty to take the most effectual measures to put a stop to the opposition and vexatious treatment which he had long encountered. This he managed to do by appealing to the Rajah himself, through the British Resident; and although the offending party brought to bear all their cunning and artifice to defeat the righteous cause, the result was, that the Tahsildar was displaced, and the Brahmins were obliged to yield, in obedience to the orders of their own heathen Ruler; although it involved no less a sacrifice than the felling of a sacred banian, upon the undisturbed existence of which the credit of one of their deities had been staked. This alternative, so fatal to the interests of the Brahmins, had not been demanded by the Missionary, but was brought upon them solely by their own vexatious conduct. Thus is Satan sometimes divided against himself, and his kingdom shall not stand.—*Ch. Miss. Record.*

China.

NOTICES OF INFANTICIDE COLLECTED FROM
THE PEOPLE OF FUKIEN. BY THE REV.
DAVID ABEEL.

October 17th, 1843.

To the Editor of the Chinese Repository.

MR. EDITOR,—I now fulfil my promise, and give you what I have been able to gather on the practice of infanticide in the region around us. I hope to obtain something more definite and satisfactory in the future. Be so kind as to send your paper, or the sheets containing this article (as I have no time to transcribe it) to the friends whose names I give you, and whom I beg to accept this sad, but perhaps salutary, tribute of remembrance.

D. A.

To ascertain the extent of female infanticide in this part of the country, a course of inquiry was commenced near the close of the last year, which has been kept up at intervals to the present. It may be useful to some readers to mention that the province of Fukien includes ten large and two smaller counties or departments; that each of these again are subdivided into districts, varying in number from two to ten, and that in each district there are numerous towns and villages.

The island of Kúláng sú, the present residence of foreigners, lies in the department of Tsiuenchau, and near the boundary of Chángchau, two departments, of the larger class, and thickly peopled.

There are five districts in the first of these, and seven in the other, containing cities and villages of almost all sizes, and teeming with population. The names of the five districts in Tsiuenchau fú are Tung-än, Ngänki, Tsinkiáng, Hwuingán, Nan-ngán. Being a resident of the district of Tungän, I have had opportunities of making more minute inquiries respecting the custom here than elsewhere. From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed

at birth in this district than in any other of this department, probably more than in any other part of the province of equal extent and populousness. In this district, I have inquired of persons from forty different towns and villages. The names of these places have been obtained, also the distances of many of them from Amoy; but as no one is able from his knowledge of them to verify or correct the statements here made, there can be no use in transcribing a long list of sounds, which but few persons can pronounce, and none can render pleasant to the ear. The results are all that it is important to give. The number destroyed varies exceedingly in different places, the extremes extending from seven to eight tenths, according to Chinese mode of computing, (i. e. 70 or 80 per cent.) to one tenth, or 10 per cent.; and the mean of the whole number, the average proportion destroyed in all these places, amounting to nearly four tenths, or exactly 39 per cent.

In seventeen of these forty towns and villages, my informants declare that one half or more, are deprived of existence at birth. In the district of Nan-ngán, I have the testimony, or perhaps I had better say, the opinions of the inhabitants of seven places. According to them, the average number destroyed is more than one third, or just 36 per cent. In the Ngänki district, the proportion is again somewhat reduced. Taking eight places of which I have inquired, as a standard, it lies between one fourth and three tenths, or not far from 30 per cent.

In the other two districts, it is a relief to find that the practice is less prevalent. From the inhabitants of six places in Tsinkiáng, and of four places in Hwuingáu, if I am correctly informed, the victims of infanticide do not exceed 16 per cent. From the above estimates or opinions, varying as they do in regard to different districts, it is difficult to say with any confidence what proportion of the female infants in the whole country are the subjects of a cruel death. From these and other evidences which

shall be mentioned, a conjecture would probably fall short of the reality, if it were placed below one quarter of the whole number.

The seven districts in the department of Chängchau, are Lungki, Chängqu, Näntsing, Haiching, Chängtñi, Pinghö, and Chäu-ngän. In Lungki, I have the names of eighteen towns and villages. According to the opinions of those of their inhabitants, whom I have questioned, the number is rather more than one fourth, and less than three tenths. Six places in the district of Chängqu give a proportion of one fourth. In Nantsing, I have had the opportunity of inquiring only of four places. The estimate given me places the number at rather more than one third.

From the testimony of persons belonging to several towns and villages in Haiching, between one fifth and one fourth are not allowed to live. The other three districts, judging from rather limited inquiries, vary but little from the proportion last given. Taking these inquiries as a fair specimen of the department, there is reason to fear that scarcely less than a quarter of those born, about 35 per cent., are suffocated almost at the first breath. In the course of these investigations I have frequently questioned visitors from some of the other departments of the province. Men from Fuchau fú, Tingchau fú, and Yingchau fú, have all testified to the existence of the evil in their respective departments; but they give us grounds to hope that it prevails to a less extent than in the two in this vicinity.

It has probably occurred to many readers, that the data from which these results are obtained, are by no means of such a nature as to secure entire accuracy. They are opinions rather than facts. I have asked many hundreds of persons of all classes respecting their own places of residence. All they could do was to give their individual impressions of the proportionate number saved or destroyed, according to the shape of my question. Their replies have in many instances been precisely alike. In others, they have differed widely, respecting the same place. This is sometimes the result of varying opinions, and frequently it arises from a reluc-

tance to acknowledge what many of them know to be a barbarous custom. A little conversation has generally dismissed their reserve, and brought them to a candid expression of their belief. Where the proportions given by different individuals or companies have varied respecting the same place, the mean has been taken. The same plan has been employed with the villages and towns of a district, to obtain the average number destroyed in that district. I knew of no better way in the absence of all statistics, to arrive at any approximation to the reality.

There are several facts which shed light on the subject of the present inquiry, and go to prove that these conclusions, though they may be erroneous in many instances, are probably not very wide of the truth regarding the whole subject. On one occasion, there was a literary examination before the highest civil magistrate at Amoy, which brought together from this district, hundreds of graduates, and aspirants for degrees. Many of these visited Kúlang sú. They expressed themselves freely on this subject, some of them affirming that in their own villages, the majority were cruelly murdered. It has struck me that this class of men have almost uniformly given a less favorable aspect to this subject, than their uneducated neighbors. The reason probably is that many of them have not only been guiltless in this respect; but have exerted themselves to arrest the evil, while their neighbors in too many instances have practised it.

When the newly appointed commandant of Amoy visited the English authorities at Kulang su, himself and officers were much impressed with the equal fondness of the English ladies for children of both sexes. On our way to the ships, they introduced the subject, and drew a contrast between their own women and those they had seen and heard of, greatly to the disadvantage of the former. The one next in command to the highest officer, and who appeared the most intelligent of the party, said that instead of loving their female children, Chinese mothers destroyed a large number of them. As the confession was unsolicited and apparently very candid,

I took occasion to ask him what proportion in the surrounding country he thought were thus treated. He replied three or four tenths. Had the other officersthought this estimate too large, they would probably have mentioned it during the conversation.

This general question has been frequently put to our most enlightened visitors, and time after time, with a very few exceptions in all, the proportion expressed above has been given. This, whether correct or not, is a very common opinion among the most intelligent and judicious persons I have yet met.

One of the principal men in the office of the *háisáng*, or sub-prefect of Amoy, of whom we have formed a high opinion, mentioned that before the English came to Amoy, but few children were killed at birth; but since that time the foundling hospital has been shut, poverty has increased, and infanticide has prevailed to a far greater extent. He himself had recently dissuaded two of his neighbors from putting their offspring to death, having pointed out a way in which they could be provided for. There is a river or stream at Amoy, called "Dead Infants' river;" whatever this name may prove, we constantly hear that female infants are more valued here than in almost any other place, and consequently a greater number are preserved. Another visitor and regular attendant upon our Sabbath services, said that three days ago he prevented the death of an infant by engaging to pay a sum for its support.

There is a kind of testimony to which I have attached value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this practice reflects no credit upon the unfeeling parent. Neither a sense of guilt nor a sentiment of humanity, may prevent the act, yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the eyes of others, to induce them to conceal rather than disclose such a fact.

At a village called *Aunái*, about ten miles from Amoy, I was informed that about one third of the female children

were destroyed. My informant said he had killed two of four of his own.

At *Lunchiu*, distant one tide from Amoy, it was the belief of the one with whom I conversed that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three.

A patient from *Pulämkió*, 60 or 70 *li* distant, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was that he already had three, and was unable to sustain this additional expense. I asked a man from *Ng tong*, 30 *li* distant, about the custom of his native village. He said that the inhabitants were very poor and rice dear, that a large majority of females were early put to death, and that he himself had killed two, saving but one alive.

During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

Another case may be mentioned here, though it does not come under the head of self-confession. The teacher, who is now in America with Mr. Boone, declared that his sister-in-law, the wife of an elder brother, had destroyed two, given the third away, and kept one for herself. Either through a want of understanding on my part, or carelessness of statement on his, I understood him to say that she had killed the first three, which was published in my journal.

In the same journal, I gave the confessions of one respecting himself and his brethren, which was regarded by some as incredible. This man is now no more; but I have taken pains to inquire of one who knew him well, and who is very favorably known to us, whether he believed his statement. He said he had heard the same fact respecting the individual; but that he would again inquire of a relative whom he knew, and from whom the truth could be obtained. The next day he told me that a nephew of the deceased had informed him, that his uncle had killed

two of three of his own infants. This being true, there is no reason to doubt what was then declared by him, that himself and brothers had saved but three, having killed about five times that number.

One of the most convincing evidences we have yet had of the prevalence of infanticide in any place, was obtained from ocular demonstration in a village called Bouau, distant six or seven miles. Dr. Cumming had cut out a large tumor from the neck of one of its inhabitants, which excited universal curiosity, when we visited the place, to see "so bold and skilful a surgeon." From the number of women in the crowd which turned out to greet us, we were pretty well persuaded, that they were under as little restraint as the men from indulging their curiosity. This, upon inquiry, we have found to be true. We were conducted to a small temple, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought he was jesting, but as no surprise or dissent was expressed by his neighbors, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It was before I had heard you speak on this subject, I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, I put the question publicly, 'what number of female infants in this village are destroyed at birth?' The reply was, 'more than one half.' As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced from our own observation of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant.

There are two other cases, which though they do not properly come under this head, throw farther light on the subject, and ought not to be omitted. After inquiring of the person to whom I have referred, whether he regarded the

testimony of his deceased friend as true, he asked me if I remembered a man whom he had brought over some time before, to have something done to his eyes. He said that he was a relative, of a large fortune; that after the birth of his first two girls, he had destroyed five others in succession. I asked him the cause of such inhuman cruelty, in one so well able to bring them up and provide for them. He ascribed it to avarice, adding that men in his situation are obliged to spend considerable sums in dress, and ornament and marriage presents, and that he was unwilling to submit to such a great loss. An intelligent man is with me at present, of whom after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring. He says he thinks they exceed their poorer neighbors in this revolting practice, and gives the same reason assigned above.

A few days ago, while spending a couple of nights in a large boat at the capital of Cangchau department, I inquired of the family occupying a part of the boat, whether infanticide prevailed among them. They said it did among the people on shore, that it was not uncommon for parents to send their little ones in *arks* down the stream, hoping that they might be rescued, that they themselves had picked up three successively, but that neither had lived to become the future wife of a son, whom they pointed out to us. Hearing a child cry, I asked if it was theirs. They said it was one they had found on shore, which they were endeavoring to bring up for the lad.

These inquiries have confirmed the sad fact that infanticide is practised to a greater or less extent in this part, if not in every part, of this province. The independent testimony of men of all classes from nearly every section of the country cannot be set aside. If there be an error, it must be looked for in the proportionate number given, in which there is no certainty; and hence we are not prevented from indulging the hope, that if statistics were obtained, they might prove what every human heart must desire, that the opinions given are not substantiated by facts. There is another

er view of the subject, which will relieve the minds of many. Those who believe in the salvation of all infants will perceive a merciful design in a providence which permits such an exhibition of heathenish cruelty. All who believe the word of God, and are acquainted with the condition of those nations that are ignorant of that word, will admit that if there be hope for any class of beings among the heathen, it must be for those who have neither lived to know nor disobey the laws of God.

Another result of these inquiries is of a more gratifying character. The practice is declining. To what extent this is true it is impossible to say; but the character and number of the witnesses place the fact beyond question. Between the present and twenty and thirty years ago, I am informed there is a great change, at least in some places. This is ascribed in a measure to the exertions of literary men who write against it, or republish what has been written, and according to Chinese custom, paste up their admonitions in the most public places. The foundling-hospitals, which only grace the large cities, are too limited in number and resources to check the evil. These are supported by the authorities and men of wealth. They are always spoken of with favor, and no doubt exert a good influence, but under the best administration what can be expected from one such institution for a large city and populous country, and where the benevolence of the patrons is frustrated through the cupidity of the nurses and others, (as I am informed was the case at Amoy,) so that a large proportion of the children brought to them must perish through want of nourishment and care?

It will be seen from the facts here given, that the reasons assigned, and the excuses offered, for this horrid practice are various. Many affirm that they cannot procure the means for the support of this class of children, and are consequently obliged to adopt this expedient. If this were the only alternative to a lingering death from starvation it might be regarded as a dictate of humanity, but from all the inquiries I can make, even the heathen themselves do not believe that this desperate resort is ever

necessary. There are various ways for disposing of their children, which cannot all fail. They can generally sell them to those who have no offspring, or to parents who thus provide wives for their sons. This is a common custom among the poor. Instead of paying a comparatively large sum for an adult daughter-in-law, they prefer obtaining infants for little or nothing, and bringing them up in ways which render their services valuable to the family; or at least preclude much additional expense. If they cannot sell their children, it is said, there is no difficulty in giving them away. And if these expedients should fail at one time, and in one place, they need but keep the child a little longer, and go a little farther to gain their object. Another way of preserving them, which is adopted by some, is to put them in baskets with a dollar, or what money they can spare, and place them by the roadside; or of sending them in water-tight vessels where they are most likely to be seen and rescued. But alas! 'without natural affection' still continues a feature of heathenism. It has been said that rather than subject themselves to the least trouble or apprehension, multitudes prefer destroying them at once. Even many of these brutal parents think it necessary to furnish themselves with some excuse for this conduct. They are not willing to give them to others, from the fear that they may be ill-treated or brought up for improper purposes. They refuse to take them to the asylum, lest the children may involve them in future expense or trouble. There is no disgrace connected with infanticide, but they are ashamed to give away a worthless child, and to have it known that they were unwilling to preserve it until its years gave it value. These are the paltry reasons assigned by the poor.

What can be offered for the rich? With them it is an act of heartless calculation—a balancing of mere pecuniary profit and loss. True, some of them profess to be governed by the selfish fear that their daughters may bring disgrace upon them by their future conduct, but the common course of reasoning is that they will cost much, both before and at marriage; that they will

then be transferred to another connexion, (not being allowed to marry in the same clan,) which will be of no advantage, but may be of no detriment to their parents; and that if their husbands die, they will probably be thrown upon them, as a dead weight, for future support.

To a heart ignorant of its obligations to the true God, destitute of natural affection, and perfectly alive—and alive only—to its worldly interests, the temptations to infanticide must be very powerful. It does not come under the cognizance of the criminal laws. Society imposes no restraints. It never frowns upon such acts; their friends lose none of their respect for them. They rid themselves of expense and trouble by an act to which they trace no serious consequences; and for which the only visitation I have yet heard of, that of a repetition of birth of the same sex, must be to them very problematical. Amid the ignorance and depravity which pre-

vail in the heathen world, and particularly where pecuniary interests are involved, there is no reason to wonder at the existence of infanticide; and we may expect it to continue until it is found to conflict with an advanced state of society. But how is this change to be effected? What but "the glorious gospel of the blessed God" can elevate this unfortunate sex.

How earnestly their melancholy situation appeals to their favoured sisters in Christian countries. To whom ought missionaries to look for more cordial sympathy and co-operation than to them. The teaching of their sex lies within their province. They must set the example to the heathen, showing the position and influence of the domestic sphere in society, which the religion of Christ demands and confers; and those who cannot devote their personal services to this work, can lend the weight of their influence, the fruits of their exertions, and the aid of their prayers.

Intelligence.

THE FOLLOWING CIRCULAR LETTER, ON BEHALF OF THE FOREIGN COMMITTEE, HAS BEEN ADDRESSED BY THEIR SECRETARY AND GENERAL AGENT TO THE BISHOPS OF THE CHURCH:

OFFICE OF FOREIGN MISSIONS,
New York, March 1st, 1844.

Rt. Rev. and Dear Sir: The publications already made in the "Spirit of Missions," will have informed you in part at least, of the embarrassed condition of the Treasury of this Department. A few particulars will serve to show the extent and urgency of our necessities.

The amount of debt due to the 'Fund of Specific Appropriations' is now \$8000. This, as you observe, is a much larger sum than was reported in June last, arising from the fact that the Committee have been obliged, in the payment of current expenses, to have recourse to funds specially deposited at that time to meet in part this debt.

The cost of conducting our Foreign Missionary operations may be stated at \$30,000 per annum. The amount of receipts for the current year to this date (1st March) has been \$15,183 28, leaving one half of the whole amount of the annual expenditure, in addition to the above sum of \$8000, to be made up within the coming three and a half months.

The amount of receipts to this date falls short of that of last year to the same date, in the sum of \$3,600, while it should be remembered that a large portion of the funds contributed in answer to the "Quinquagesima Appeal" (making our receipts in the month of March last year \$9,500) was paid into the Treasury at a date subsequent to the above. We have now no such prospect on which to rely.

Our wants are here stated with reference to the present extent of Missionary effort in this Department; but

in pursuance of the action of the Board of Missions, which has declared distinctly in favor of enlargement, the Foreign Committee now propose to strengthen the African Mission by the appointment of two additional ordained Missionaries, with the same number of Missionary teachers, to leave this country in company with the Rev. Dr. Savage, about the 1st of May next.

They also propose to send forth to the vast field of China a strong and efficient Mission, numbering at least ten ordained Missionaries, having (if such shall be the will of the Church) a Bishop at their head.

The means for these and vastly greater efforts are abundant in the Church. There are hands ready to bestow all that is required. Will you, Rt. Rev. and dear Sir, aid us in so presenting this matter to the Church in your Diocese, that we may gather of those funds for our present pressing wants.

Your kind attention, in such way as you may judge best, will serve much to strengthen and encourage the Committee in the duties before them.

With great respect, very truly, yours,

PIERRE P. IRVING,
Sec'y and Gen'l Agent For. Com.

THE FOREIGN SECRETARY AND GENERAL AGENT is expected to return to N. York early in the present month. His visit to the South and West will, we doubt not, have proved interesting to the Churches there, the result of which, we trust, will be a large accession to the funds of this Department, of which, as will be seen by the circular herewith published, the Committee are now so much in need.

AFRICA.—It is expected that the Rev. Dr. Savage will sail from New York for Africa sometime during the present month. Two female teachers and one ordained Missionary will probably accompany him. It is the design of the Foreign Committee to add another to the list of ordained Missionaries there as soon as practicable. Letters and small parcels intended for the Mission will be forwarded if sent to the Foreign Office, 281 Broadway.

THE FOREIGN COMMITTEE are much indebted to Mr. Wright, printer of the "Spirit of Missions," and to the Rev. Dr. Robertson, of Binghamton, W. N. Y., for several books for the Library and for the African Mission.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Feb. 16—Church at Springfield, Ohio, from Abington and Ware parishes, Va., \$ 3 33

Feb. 22—Kenyon College, from Christ Ch., Stratford.....	5 00
"Missionary's Wife," from Charleston, per Rev. P. P. Irving.....	6 00
Bishop Chase, cash from St Anne's, Annapolis, Md.....	1 50
Mar. 4—St Mark's Church in the Bowery, for Augusta, Me.....	20 00
Do. for the family of the Missionary in Illinois	5 00
Mar. 5—Church at Key West, several persons in Charleston per Bp Gadsden	100 00
Mar. 6—St John's Ch., St Louis, Mo., from	

[April,

Young Men's Missionary Society, St	
Luke's, New York	25 00
	=====
	8165 83
	=====

Elizabethtown—St John's, hf.....	16 66
Hoboken—St Paul's	4
Middletown—Christ Ch. Quin. Col. hf	50
Moorestown—Trinity, half.....	16 00
Morristown—St Peter's.....	14 81
do. Sunday Sch	2 00
Mount Holly—St Andrew's, half.....	8 50
Newark—Grace Ch.....	9 00
Trinity Ch.....	45 50
New Brunswick—Christ Ch. Quin.	
Col.....	19 00
Newton—Christ Ch.....	5 00
Orange—St Mark's, half.....	25 00
4th Instalment of the legacy of	
the late S. Williams.....	100 00
Paterson—St Paul's, half.....	6 00
Perth Amboy—St Peter's.....	15 39
Princeton—Trinity Quin. Col.....	16 50
Shrewsbury—Christ Ch. do.....	4 46
Spotswood—St Peter's, half.....	3 00
Trenton—St Michael's Quin. Col.....	25 00
Woodbridge—Trinity do.....	1 00 349 82

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from February 15, 1841, to March 15, 1844:

MASSACHUSETTS.

Amesbury—St James, hf.....	\$3 10
Andover—Christ Church.....	1 00
Boston—Trinity, hf.....	262 80
St Paul's.....	345 38
Grace Church, hf.....	30 09
St Matthew's, hf.....	6 00
Mrs Fessenden	5 00
Cambridge—Christ Church.....	15 38
Cambridgeport—St Peter's, hf.....	8 00
Charlestown—St John's.....	6 54
Chester—Mt Zion Church, hf.....	5 00
Lenox—Trinity Church	1 00
Northampton—St John's, hf.....	7 00
Pittsfield—St Stephen's	50 00
Roxbury—St James', hf.....	40 00
Salem—St Peter's, hf.....	20 00 806 29

RHODE ISLAND.

Bristol—St Michael's.....	62 30
Do. Xmas offering S. S.....	16 62
Miss. box, for the West.....	3 60
Pawtucket—St Paul's, hf.....	16 00
A Widow's Mite.....	50
Portsmouth—St Paul's, hf.....	7 50
Providence—St John's.....	112 15 218 67

CONNECTICUT.

Bethel—St Thomas'.....	26 67
Danbury—St James'	4 00
Fairfield—Trinity Church.....	12 50
Greenwich—Christ Church, hf.....	6 81
Hartford—Christ Ch monthly coll.....	109 00
St John's, Quin. coll, hf.....	80 32
Pomfret—Christ Church	5 00
Reading—Christ Church.....	7 32
Strafford—Christ Church	12 00
Weston	4 11
A Friend	2 00 269 73

NEW-YORK.

Delhi—St John's, hf.....	11 50
Flushing—St Paul's	11 04
Jamaica—Grace Church	21 78
New Rochelle—Trinity Church	20 25
New York—St Stephen's	23 00
St Mark's in the Bowery	75 00
St Luke's Young Men's Miss. As.	95 00
Church of the Epiphany	21 04
A Missionary in New York	10 00
Plattsburgh—Trinity Ch.....	20 00
Walden—St Andrew's, half.....	5 00
Williamsburgh—St Mark's.....	14 00
Miscellaneous—Thank offering from	
a member of the Church vil-	
lage of P	25 00
"A friend to Missions," per Stan-	
ford & Swords, one-third.....	333 33 685 94

WESTERN NEW-YORK.

Binghampton—Christ Ch, hf.....	2 00
	2 00

NEW JERSEY.

Belleville—Christ Ch. half.....	12 50
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PENNSYLVANIA.

Chester Co.—An Episcopalian.....	50 00
Kensington—Emmanuel Ch.....	20 00
Philadelphia—St Peter's first quar-	
terly col 1844.....	211 26
St Andrew's.....	12 50
St Andrew's female S. S.....	12 50
Christ Ch.....	140 42
do. male S. S	2 50
Ch. of the Ascension, half.....	10 50
St Stephen's, half.....	83 75
St John's Northern Liberties	
Miss. Soc. half	50 00
Westchester—Holy Trinity.....	12 00
West Vincent—St Andrew's.....	5 73
Wilkesbarre—St Stephen's	12 00
"A daughter of the Church"	5 50
"A Northern Lady".....	10 00 638 16

DELAWARE.

Middletown—St Anne's.....	13 00
Newcastle—Emmanuel Ch.....	30 00
Ch'mas off'g S. S.....	5 00 48 00

MARYLAND.

Alexandria D. C.—Christ Ch.....	7 50
Alleghany Co.—Christ Ch. Mt Savage	3 00
Annapolis—St Anne's.....	53 50
Baltimore—St. Paul's.....	182 31
Cumberland Co.—Emmanuel Pa.....	18 90
Charles Co.—Trinity Ch.....	15 00
Queen Caroline Pa.—Christ Ch.....	7 00
Talbot Co.—St Peter's Pa.....	5 00 292 21

VIRGINIA.

Clarke Co.—Frederick Pa: three	
Ladies	51 72
King George's Co.—Mrs. Taylor	10 00
Leesburg—St James'	35 33 97 05

NORTH CAROLINA.

Wilmington—St James' Lent off.....	40 00 40 00
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SOUTH CAROLINA.

Camden—Grace Ch.....	31 00
Charleston—St Peter's, 3 Ladies	42 50
St Michael's.....	134 36
St Bartholomews	25 00
Epis. Soc. of free col'd persons	14 00
Cheraw—Rev. H. Elwell	6 00
Edisto—Sundry persons	100 00
John's Island—St John's	45 90
North Santee—Ch. of the Messiah	5 10
Society Hill—Trinity Ch.....	7 39
Statesburg—Clarendon	70 00
Waccamaw—All Saints'	75 00
Winyaw—Prince George's parish	30 00 586 25

GEORGIA.

Savannah—Christ Ch.....	3 50
A friend to Missions, per W. P.	
Hunter Esq.....	25 00 23 50

ALABAMA.

Mobile—Christ Ch. 663 73 663 73

MISSISSIPPI.

Yazoo City—R. H. Randolph, Esq. 10 00 10 00

KENTUCKY.

Henderson—St Paul's, half. 10 00
Lexington—Christ Ch. 34 40
Louisville—St Paul's. 102 00 146 40

OHIO.

Cincinnati—St Paul's, half. 10 00
Gambier—Harcourt pa. 50
Huron—Christ Ch. 11 00
Putnam—“A female friend” half. 4 50
Springfield—Christ Ch. half. 6 00
Zanesville—St James' 10 00
 dc. S S half. 1 50 43 50

INDIANA.

Lafayette—St John's. 13 75
Terre Haute—Miss. Station. 7 80 21 55

ILLINOIS.

Lancaster—Mr. Marsh, half. 2 00 2 00

MICHIGAN.

Detroit—St Paul's Mo. coll. 26 77 26 77

MISCELLANEOUS.

S. A. T. 5 00
 Thank off. from daughters of the Church on Washington's birth-day. 4 50
 The widow's mite on her birth-day. 3 00
 From a lady. 1 00
 An artist, for support of Missions Church at M. A. 50 00
 25 00 88 50

TOTAL, \$5,065 57

Total since 15th June, 1843, \$20,042 07.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th February, to the 15th of March, 1844:

VERMONT.

East Berkshire—Calvary Ch. Christmas offerings. \$2 00 \$2 00

MASSACHUSETTS.

Amesbury—St James' Ch., hf. 3 10
Andover—Christ Church, part. 36 10
Boston—Trinity Ch., hf. 262 80
 St Paul's Ch., hf. 561 62
 Grace Ch., hf. 30 09
 St Mathews, hf. 6 00
 Mrs T. G. Fessenden. 5 00
Cambridge—Christ Church. 10 38
Cambridgeport—St Peter's Ch., hf. 8 00
Charlestown—St John's Ch., hf. 6 54
Chester—Mt Zion Ch., hf. 5 00
Northampton—St John's Ch. 7 00
Roxbury—St James' Ch., hf. 40 00
Salem—St Peter's Ch., hf. 20 00
Worcester—All Saints' Ladies Sewing Circle. 10 00 1011 63

RHODE ISLAND.

Bristol—St Michael's Ch. monthly offerings, hf. 41 49; do. do. Special, 5 00; Thank offering, hf. 9 81; to complete 2d an'l. pay'l. for education of Rachel Maynard, Af. 10 00; S. S. Christmas offering, hf. 16 62; education of John Bristol and Martha D. Coggeshall, Af. 20 00; Infant School for do. 5 00; Rev. J. W. Cooke, Rector,

for house for Rev. Dr. Boone, China, 50 00; do. do. marriage fees, for China, 25 00; do. do. general, 72 21; Rev. J. Bristed, 50 00; J. DeWolf Perry, 3d. an'l. pay'l. for “Thomas Fales,” Af. 20 00; Miss N. B. Perry, 3d an'l. pay'l. for Nancy Bradford, Af. 20 00. 345 13

Pawtucket—St Paul's Ch., hf. 16 00

Portsmouth—St Paul's Ch., hf. 7 50

Wickford—T. M. 5 00 373 63

CONNECTICUT.

Greenwich—Christ Ch., hf. 6 81

Hartford—St John's Ch. Quin. Collection, hf. 80 32

Christ Ch. monthly coll. 67 12

for Africa. 38 67 50 154 63

NEW-YORK.

Brooklyn—Calvary Ch. 30 58

Delhi—St John's Ch., hf. 11 50

New-York—Family mite box 3 31;

do. 2 57. 5 88

St. John's Ch. S. S. for ed. of “Freeman Clarkson,” Af. 20 00

Mission Ch. of the Epiphany. 21 04

St Stephen's Ch., ladies, for ed. of a Greek girl. 80 00

St. Mark's Ch. 45 78

St. Luke's Ch. Young Men's Miss. Soc., hf. 205 00

Christ Church. 16 50

Plattsburg—Trinity Ch. Christmas offering, (additional) 2 00; S.

S. Christmas offering 3 00. 5 00

Walden—St Andrew's Ch. half. 5 00

A Friend to Missions, one-third. 333 33 779 61

WESTERN NEW-YORK.

Binghamton—Christ Church. 2 00 2 00

NEW-JERSEY.

Belleville—Christ Church, Quin. Coll. hf. 12 50

Elizabethtown—St John's Ch., do. hf. 16 65

Middletown—Christ Church, do. 50c.

and value of a ring, 4 00. 4 50

Morristown—St Peter's Ch., do. hf.

9 56; Special, 50c. 10 06

Moorestown—Trinity Ch. do. 16 00

Mt. Holly—St Andrew's Ch. do. hf. 8 50

Newark—Trinity Ch. do. part. 30 50

Grace Ch. do. 7 00

Orange—St Mark's, do. hf. 25 00

Paterson—St Paul's, do. hf. 6 00

Perth Amboy—St Peter's, do. 25 33

Princeton—Trinity, do. 16 50

Spotswood—St Peter's Ch. do. 2 18; S. S. 82c. 3 00

Woodbridge—Trinity Ch., do. 1 00

Shrewsbury—Christ Ch., do. hf. 4 21 186 78

PENNSYLVANIA.

Chester Co., West Vincent—St Andrew's Parish, hf. 4 25

Philadelphia—Christ Ch. Male S. S.

Christmas off'g. hf. 2 50; Ch., for China, 4 83. 7 23

St Andrew's Ch. 3 00

Church of the Ascension, hf. 10 50

St Stephen's Ch., hf. 83 75

Northern Liberties St. John's Ch., hf. 50 00

St. Luke's Ch. S. S. for ed. of

Wm. and Emily Spear, Af. 40 00

Ch. of the Epiphany, for China, 250 00

Troy—S. W. Paine, for Rev. J. Payne's station, Af. 10 00

Westchester—Ch. of the Holy Trinity. 14 00 472 88

DELAWARE.

New-Castle—Emmanuel Ch., 10 00;

S. S. Christmas off'g. 2 00, 12 00 12 00

MARYLAND.

<i>Baltimore</i> —St Peter's Ch. 55 94; S. S. 25 75; a Member, for Africa, 100 00.....	181 69
<i>Christ Church</i> Female S. S. for School at Cape Palmas.....	16 00
<i>Mt. Calvary</i> Ch. S. S.	4 08
<i>F. W. Prune</i> , Jr. for Constantinople.....	25 00
<i>Cumberland</i> —Emmanuel Ch. Christmas off'g, S. S. 4 70; Church collection, hf 14 21.....	18 91
<i>Washington, D. C.</i> —Trinity Ch. 41 00; Female Miss. Soc. for China, 45 00.....	86 00
J. P. Inglis, for press for Africa, 10 00; Children of do. for ed. of Wm. Hodge, Af. 1 25; Miss Mary Smith, for do. 6 15; Mr Dayton, for do. 5 00; Several friends for do. 29 00.....	51 40 383 08

VIRGINIA.

<i>Arlie</i> —Dr. Thomas Boyle, hf.....	1 25
Miss Lucy Fountaine, hf.....	2 50
<i>Alexandria, D. C.</i> —St Paul's Ch., for Africa, 24 61; Mrs Dr Fairfax, for do. 10 00.....	34 61
<i>Christ Ch.</i> C. F. Lee, for press, for Af. 100 00; Af. Miss. Soc., at Mr Wilmer's School, for Af., 6 00; others, for Af. 11 00.....	117 00
A few Friends, for ed. of W. H. Wilmer, Af. 20 00; Misses E. and C. Thomson, for ed. of Mary Lippitt, Af. 6 00; Miss Mary Dobson, 1 68; Theo. Sem. 27 75; a lady, 6 00; Children of the Rev. Mr. Pendleton, 19c. Miss Virginia Fairfax, 18c.; all for Africa.....	61 80
<i>City Point</i> —St John's Ch., Sally Lee, for Af. 2 00; John Butcher, for Af. 5 00.....	7 00
<i>Cumberland co.</i> —Littleton Parish, for Africa.....	20 00
<i>Fredericksburg</i> —Mrs Lucy Minor, for Africa.....	10 00
<i>Goochland co.</i> —A few ladies, for ed. of R. H. Wilmer, Af.	20 00
Several ladies.....	20 00
<i>Halifax</i> —Rev. J. T. Clark, hf.....	13 00
<i>Leesburg</i> —Shelburn Parish, St James Ch. S. S. for Greece, 10 00; do. do., for Africa 1 00; Ch. Coll: 16 58.....	4 00
<i>Lunenburg</i> —Mrs E. Adams, for Af.	2 50
<i>Mecklenberg</i> —B. B. Cogbill,	2 75
<i>Millwood</i> —Frederick Parish, Miss E. Nelson, 10 00; Miss E. H. Nelson, 5 00; Miss Lucy Nelson, 3 00; Africa, 8 00; Master P. B. Randolph, 55c.; Master W. W. Randolph, 43c.; Master R. C. Randolph, 27c.; all for Africa, 27 55; Mrs S. W. Nelson, 2 50; Mrs Mary Whiting, 10 00; Miss E. H. Nelson, 5 00; Miss Lucy Nelson, 3 00; all for Greece, 29 50; Mr. Hugh Nelson, 10 00; Cash, 27 22; for China 5 00; G. H., for Greece, 15 00.....	105 27
<i>Norfolk</i> —Christ Ch., for press, for Af. 100 00	
St Paul's Ch. S. S., 5 00; Rev. B. M. Miller, 5 00; both for Af. 10 00	
The Misses Hubbard, for Af., 20 00; Mrs. J. S. Milson, for do., 4 31; Mrs M. H. Lamb, for ed. George Lamb, Africa, 20 00; Mrs Juliana M. Stead,	

for ed. of George Caraway, Africa 20 00.....

64 31

Portsmouth—Trinity Ch., for Af.

24 00

Richmond—Monumental Ch. S. S.

6 60

Miss Oliver, Mrs E. Roy, and amount found on a desk at Abingdon, Ch., together.....

2 83

Mrs W. Waller, 1 00; three little girls, viz. Caroline S. Hodges, 50c. Lizzy Williamson, and Leila Saunders, 2 25.....

3 75

Rock Creek, D. C.—Parish, for press for Africa.....

12 60

Mrs. Wiltberger, for do.....

6 56 684 91

NORTH CAROLINA.

Wilmington—St James Ch., Lent offering.....

10 00

10 00

SOUTH CAROLINA.

Charleston—St Michael's, 44 06; a Friend, hf, 14 92; part of private off'g, J. H. F., 3 00.....

61 98

Epis. Soc. of free col'd persons, 13 00

St Andrew's Ch. for China, hf.....

9 00

do. for Africa, half.....

9 00

Ch at Claremont.....

20 00

St Bartholomew Parish for Af.

36 00

Grahamville—Trinity Ch.....

25 00

Society Hill—Trinity Ch \$1 59, J. Witherspoon for China \$5 00.

6 59

St John's Island—St Johns Ch. Col'd Cong. for Af. \$4 08, Mrs. J. R. T. 2 50; T. R. 2 50; Miss S. A. G. 2 00; Miss S. B. 1 00; Miss O. B. 1 00; Sundries 89c.; T. J. Y. 18 00.....

31 97 212 51

GEORGIA.

Macon—Christ Ch. half, 29 50; Spe. cial 10 00.....

39 50

Savannah—A friend to Missions, $\frac{1}{2}$

25 00

St John's Ch. Cl. 154 75; monthly

Collection 15 00.....

169 75

Christ Ch. 157 74; for Constantinople 5 00.....

162 74

Mrs. W. H. Stiles, for press for Africa.....

10 00 406 99

ALABAMA.

Mobile—Christ Ch. Juvenile Soc. for ed. of Emma Alabama Jones, Africa.....

20 00

20 00

OHIO.

Cincinnati—St Paul's Ch. 9 00; for Africa 1 00.....

10 00

Gambier—Harcourt parish Ch'mas Coll.....

1 50

J. S. Sawyer's Sub.....

4 00

Putnam—Female friend half 9 00

13 50

do. do. half 4 50.....

Springfield—Christ Ch. Missionary Meeting.....

6 00

Zanesville—St James' Ch. Ch'mas Coll. 1 50; Quin Col. half 10 00

11 50

46 50

KENTUCKY.

Henderson—St Paul's Ch. half.....

10 00

Louisville—St Paul's Ch. 40 00; for Palestine 2 00; for Mesopotamia 2 00; S. S. Ch'mas off'g

35 00

for ed.; of W. Jackson

Africa 20 00.....

100 00

110 08

ILLINOIS.

Lancaster—M. S. Marsh half.....

2 00

2 00

MISCELLANEOUS.

Church at M. A. for Constantinople. 25 00

25 00

TOTAL, \$4,896 10

(Total since 15th June, \$19,074 47.)